In Lahore L-9 (1960-62) 1962? AVS Date AVS

171 advancing in Dardistan and will, no doubt, sweep away
779 many of the existing traditions. The progress, too, of the
[797] present invasion by Kashmir, which, although governed by
Hindus, is chiefly Sunni, will familiarize the Dards with
the notions of orthodox Muhammadans and will tend to
substitute a monotonous worship for a multiform superstition. I have already noticed that, in spite of the exclusiveness of Hinduism, attempts are made by the Maharaja of Kashmir to gather into the fold those races and creeds which, merely because they are not Muhammadan, are
000 induced by him to consider themselves Hindu. For instance, the Siah Posh Kafirs, whom I venture also to consider Dards, have an ancient form of nature-worship which is being encroached upon by Hindu myths, not because they are altogether congenial but because they constitute the religion of the enemies of Muhammadans, their own bitter foes who kidnap the pretty Kafir girls and to kill whom establishes a claim among Kafirs to consideration. In the same way there is a revival of Hinduism in the Buddhist countries of Ladak and Zaskar, which belong to Kashmir, and ideas of caste are welcomed where a few years ago they were unknown. As no one can become a Hindu, but any one can become a Muhammadan, Hinduism is at a natural disadvantage in its contact with an advancing creed and, therefore, there is the more reason why zealous Hindus should seek to strengthen themselves by amalgamation with other idolatrous creeds. To return to the Mussulman Dards, it will be easy to perceive by a reference to my ethnographical vocabulary what notions are Muhammadan and what traces there remain of a more ancient belief. The "world of Gods" is not the mere عالم which their professed religion teaches, nor is the "serpent world" a Muhammadan term for our present existence. Of course, their Maulvis may read "religious lessons" and talk to them of Paradise and Hell, but it is from a more ancient source that they derive a kindly sympathy with the evil spirits "Yash;" credit them with good actions, describe their worship of the sun and moon, and fill the interior of

[Anal. Ant.]

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The following is my attempt at a restoration of the text according to the Dard-dialect of Da:

Dargyasi do tija sanse kla shasi
Shasi bki tija sanse kla shasi
Sisasi bki tija sanse kla shasi

Translation:

Give abundance! Honour to thee, oh god Shasi!
Crops also! Honour to thee, oh god Shasi!
A son also! Honour to thee, oh god Shasi!

Notes on the Dard text:

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Dar-gyas is a Tibetan synonym compositum meaning about 'abundance, dance;' *da* was probably in course of time contracted from *do*, give, and *si*, thee; *tsha* or *tija* means 'to thee,' *sha* and *ja* are frequently used terminations of the dative case; *sans* instead of *sams* is a case of assimilation of the vowel of the first syllable to that of the second syllable; *sams* as well as *sans* often occur in the sense of 'glory, honour' in the Bimo-sa-songs, Ladakhi Songs, No. XXXI ff; *kla* is the Tibetan *lha*, a Pre-Buddhist god; *Shasi* is the proper name of the home god. *Shasi* means 'harvest'; *bki* is supposed to be the same as Urdu *bhi*, meaning 'also.' Also in the second and third lines the *si* of *sisha* was lost in the preceding word. The *si* in *sisasi* is the empiatic syllable of Tibetan.

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(4) *Dard customs.*—To the present day the Khonsi-festival is considered as a Dard custom. It is held 14 months after the Hat of December. In Khalatse it is celebrated in this way:—Cooked heads of goats and sheep, and omelettes called *ba-ba*, are brought before an ancient *saw* of *mahal*-tree (*mahal stongyi agang*) which goes back to Dard times, and a feast is given to everybody who will partake in it. Strangers are welcome.

I D 174 911

Also the Ladakhi music and art of dancing is so entirely different from Tibetan music and dancing that non-Tibetan influences must be suspected here. In Ladakhi music, besides the Chinese scale,—classical scales are in frequent use. Of classical scales I have discovered the following in my collection of Ladakhi tunes: Ionian, Aeolian, Lydian, Mixo-Lydian. It is easier to believe that these scales came here through a Dard channel than from Tibet. Although the metre of the Tibetan Ladakhi songs is almost invariably trochaic, the metre of the Ladakhi tunes is iambic.

I D 174

I have tried to prove the Dard origin of one single West Tibetan village only. It would probably be easy to accumulate similar reasons